

**S E R M O N**

**P R E A C H E D**

Before the

**K I N G S**

**Most Excellent Maiefty,**

**A T**

**O X F O R D.**

**By H. K. D. D.**

*[Henry Killigrew]*

**Pfal. 101. 1.**

*I will sing mercy and judgement, to thee, O Lord, will I sing.*



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the old Bailey. 1643.

*rent their clothes in signe of detesting and abhorring it. If Moses when hee  
cometh*



Dwight Hall

1843. July 1. 1843.



TO THE  
CHRISTIAN  
READER.

**H**Orsomuch as I was at this Sermon among other auditors, who judged it very divine like for the matter and the manner of handling of it, and afterward understood that divers which did onely heare of it by the report of others, were very desirous to have the view either written, or rather printed: therefore having obtained a copy of it for mine own use, I thought it expedient to commit it to the presse, for the publick good of all such as will vouchsafe to read it with patience, and judge of it by the rule of charity.

the which we will translate to read  
it in the language, and find  
to our own use  
the end



1 P. 1.

A Sermon preached at Oxford before the Kings  
Most Excellent Majesty.

Plal. 101. 1.

*I will sing mercy and judgement, to thee, O Lord, will I sing.*

**I**N this Psalm the Kingly Prophet *David* declareth, how he will behave himselfe in his Kingdome: first touching his own person: and afterward touching his subjects, both in the Court, and in the Countrey.

In this first verse of the Psalm, he undertaketh or promiseth to sing; the dittie of the song is mercy and judgement. The person to whom hee singeth is expressed in these words, *to thee, O Lord, will I sing.*

In that he assumeth to sing the matter which he hath in hand, it implyeth that he will doe it with joy, with a loud voice, and with his full power. It argueth joy: *For is any man among you afflicted? let him pray: is any merry let him sing?* And how should the children of the Captivity sing one of the songs of *Zion* in a strange land, when they sit mourning and weeping by the Rivers of *Babell*, where they hung up their harps upon the willows that grow thereby? And as a pleasant song requireth a merrie heart, so doth it also a stretched out voice with great strength put thereunto. So then by this example of *David* we are taught in the meditations of our heart, the words of our tongue and the actions of our life, tending to godlinesse and justice, to do all with chearfullnesse, fervency, and to the utmost of our power. For example, in the case of our inward affection toward God, our duty is; *To love the Lord our God with all our heart, with all our soule, and with all our strength.* In the matter of Gods worship, joyed with the advancing of his glory, and the furtherance of our salvation: behold *David* danceth before the Arke with all his might: Of the Kingdome of Christ it is prophecied thus by the Psalmist: *Thy people shall come willingly at the time of assembling: thine army in holy beauty. The zeal of Gods house did eat up the Prince.* And from the time of *John* the Baptist hitherto, *The Kingdome of heaven suffereth violence, and the violent take it by force.* If *Paul* come to *Athens*, and see the City subject to Idolatrie, his spirit will be stirred within him; and if hee and *Barnabas* being at *Lystra* perceive the people to sacrifice unto them by the names of *Jupiter* and *Mercurie*, then they will rent their clothes in signe of detesting and abhorring it. If *Moses* when hee

Jam. 4. 13  
Psal. 137.  
1. 2. 3. 4

Deut. 6. 5.

2 Sam. 6.

Psal. 110.

Psal. 69. 9.

Mat. 11.

Act. 17.

Act. 14.

14.

cometh

## A Sermon preached

Exod. 32. cometh down from the Mount understand that the people in his absence have  
 35. unto made a golden Calf, and given worship unto it, then his wrath waxeth hot, and  
 the 27. he casteth the tables (which were the work and writing of God) out of his  
 hands, and breaketh them in peeces, and taking the Calf he burneth it in the  
 fire, and grindeth it to powder and stroweth it upon the water and maketh the  
 children of Israel to drink it, so despite them of their Idolatrie. If we speak of  
 charitable almes, then by S. Pauls rule, *The Lord loveth a cheerful giver.* If  
 2 Cor. 9. 7. execution must be done upon the enemies of God and his holy Church,  
 Jer. 48. 14. then *Jeremie* pronounceth him *curst* that doth the worke of the Lord *neg-*  
 Rom. 12. *ligently.* We should by *Pauls* advice to the Romanes, *be fervent in spirit.*  
 14. And by this admonition given in the Epistle to *Titus*, *wee ought to bee*  
 Tit. 2. 14 *zealous of good works.* And surely, if any do frame themselves after the  
 patterne of the Laodiceans who were luke-warm, neither hot nor cold,  
 Apoc. 3. it will come to passe that God will spew them out of his mouth.  
 16.

To prevent which inconvenience, *David* here affirmeth that he will  
 sing this heavenly ditie of mercy and judgement: the which words  
 may be construed two wayes, the Analogie of faith preserved. First, in  
 respect of the time past by way of praise for Gods mercy toward him-  
 selfe, and Gods judgements against his enemies. Secondly, in regard  
 of the time to come touching the government of the Kingdom by way  
 of practice of mercy towards the good, & of judgement against the bad.

The first interpretation yeeldeth unto us this doctrine in generall, that  
 wee should shew our selves thankfull unto almighty God for all his be-  
 nefits bestowed upon us, according to the commandement of God joy-  
 ned with a comfortable promise, *Call upon me in the day of trouble, and so*  
 Psal. 40. *will I deliver thee, and thou shalt glorifie me.* And after the example of  
 15. the Pla'mist saying: *Open thou my lips O Lord: (that is, give me occasi-*  
 Psal. 51. *on to praise thee) and my mouth shall shew forth thy praise.* And if God  
 16. vouchsafe to deliver *Dauids* desolate soule from the sword and the  
 power of the dog, from the lions mouth, and the horns of the Unicorns  
 Psal. 22. then will *David* declare his name unto his brethren, and praise him in  
 10. 21. 22. the midst of the congregation. But alas if a view bee taken of us upon  
 whom the ends of the world be come, it is to be feared that we shall be  
 found no better in this case then they were in the dayes of our Saviour  
 nke 17. Christ, when as *of ten lepers that were cleansed, only one came back to give*  
 18. *thanks.* And verily so have worldly minded men been usually accus-  
 tomed to mistake the originall and spring head of the temporall benefits  
 which they receive, that the Nimrods of the earth, which lived in the  
 daies of *Nabbauck*, when as they took up all with the angle, & caught  
 19. 1. 15. in their net, and gathered it in their yearn, whereof they rejoyced and  
 were glad, then they sacrificed to their net, and burnt incense to  
 their yearn, because (in their false imagination) by them their por-  
 tion

*before the King.*

tion became fat, and their meat plenteous; that is they flattered themselves, and gloried in their own wit, force, and power, as though thereby they had gotten all their victories with increale of wealth and honour, and so robbed God of his glorie.

In revenge of such kind of unthankfulnesse, when as superstitious people, in the time of *Hosea* ascribed unto their lovers, (that is to their Idols) the gift of their bread and wine, corne, and oyl, wooll and flax, silver and Gold, then Almighty God returned in his high displeasure and took away his corn in the time thereof, and he recovered his wooll and his flax which he had lent unto them for a time to cover their shame withall.

But *David* to avoid the like both sinne and punishment alio thereof protesteth here, *that he will sing the mercy of God.* I say the mercy of God toward him, and not his own merits. And here it was that being hardly beset, and greatly distressed and perplexed in the dayes of *Saul*, while his hope of the Kingdome was suspended, he maketh his praier in these termes, *Shew thy marvellous mercies thou that art the Saviour of them that trust in thee, from such as resist thy right hand,* And he hopeth one day to come into the house of God, *in the multitude of his mercie,* look back to former ages: and you shall find *Jacob* at his returne from *Mesopotamia*, homeward in the way to *Canaan* being greatly enriched after the service of almost three apprenticeships under *Laban*, framing his prayer of thanksgiving in this wise. *O Lord I am not worthy of the least of all thy mercies, and all the truth which thou hast shewed unto thy servant: for with my staffe came I over this Iordan, and now have I gotten two bands.* And I conceive assured hope, that by this example my gracious Sovereigne doth often meditate upon the mercie of God toward himself, in respect of the great increale of temporal blessings which he hath found and felt. And as for us beloved, all of us which be ranged in the number of Subjects, considering on the one side the manifold and heinous sinnes, which have formerly reigned amongst us, both unpunished & unrepented of: & on the other side the fearfull dangers that we have escaped, I can say nothing but that which *Jeremie* spake in his lamentations long ago: *It is the mercies of the Lord, that we are not consumed, because his compassions fail not.* Pray we therefore on the behalfe of our King, that it would please Almighty God to pronounce of him as he spake in elder time by *Nathan* of *Solomon*: *I will be his father, and he shall be my son, and if he sin I will chasten him with the rod of men, and with the plagues of the children of men, but my mercy shall not depart away from him.* Pray we likewise for this Church of *England*, *Scotland*, & *Ireland*, that God would vouchsafe to hallow it with that blessed promise which in *Isay* was uttered over the whole



*A Sermon preached*

Church of Christ militant by the spirit of prophesie thus, *The mountains shall remove, and the hills shall fall downe: but my mercie shall not depart from thee, neither shall the covenant of my peace fall away saith the Lord, that hath compassion on thee*, this done, then may both King and Subjects even every of us utter with joyfull chear that which we read in the Psalm, *I will sing the mercies of the Lord for ever.*

1.89.1.

Sam. 31

al. 7. 1.

16.

al. 52. 1.

al. 18.

42.

d. 5. 31.

Thus *David* having already sung the mercie of God toward himself, he will sing also the judgement of God toward his enemies. And to begin with his grand and capitall enemy King *Saul*: after that hee had been wounded by the Archers of the Philistines, fearing lest the uncircumcised should have come and thrust him through, and have mocked him, he took a sword, and fell upon it himself, and so a cruell life had a desperate end. And as for *Dauids* chief enemies in the Court among *Sauls* favourites, namely *Chush* and *Doeg*, we reade the ruine of them both. For *Chush* travailed with mischiefe, and brought forth a lie: he made a pit and digged it, and fell into it himself, his mischiefe returned upon his own head, & his crueltie fell upon his own pate. And after that *Doeg* had for a space boasted himself in his wickednesse, that being a man of power he could doe mischief, at the length God plucked him out of his tabernacle, and rooted him out of the land of the living. Beside these particulars, God gave unto *David* the necks of his enemies in generall, and he did beat them as small as the dust before the wind, and he did tread them flat as the clay in the streets. Thus let thine enemies perish O Lord, and the Kings enemies likewise, but let him be as the Sunne when he riseth in his might.

1.9. 15

b. 2. 14

126. 9

Now the good that may ensue by the consideration of the fall of Gods and the Churches enemies, is of two sorts. First God is thereby magnified, as may appear in the person of *Pharaoh*, whom God appointed for this cause to shew his power in him, & to declare his name throughout all the world. And in the destruction of the Babilonians, the earth was filled with the knowledge of the glorie of the Lord, as the waters cover the Sea. Secondly, men (if they have grace) may thereby be edified, according to the confession of the faithfull in *Isay*, saying: *We O Lord have waited for thee in the way of thy judgements: for seeing thy judgements are in the earth, the inhabitants of the world shall learn righteousness.*

om. 13. 3

Hitherto *David* hath sung mercie and judgement, in respect of the time past by way of praise and thanksgiving. Now he proceedeth to sing the same song in regard of the time to come touching the administration of his Kingdome by way of practice, knowing that the duty of Princes and publick Magistrates, is, to be the Ministers of God for

for the wealth of them that doe well by the exercise of godlinesse and honesty, <sup>1 P. c.</sup> and to take vengeance on them that doe evil, committing impiety and iniquity. And these two mercie and judgement, must go hand in hand, being in association combined together, lest if they were altogether, and utterly severed, then mercie without judgement might turn into foolish pitty, and judgement without any temper of mercy might become extreme cruelty. <sup>14.</sup>

And first to speak of *Mercie*. Happy is that Prince, who hath the wisdom and the will to be mercifull to whom, and when, and where it is expedient. *For such mercie and truth preserveth the King; and his throne shall be established with mercie.* Moreover happy is that countrey where mercie and truth meet together, and so righteousness and peace kisse one another, and worldly happy are those subjects to whom the Prince vouchsafeth to shew mercie and loving kindness. *For the Kings wrath is like the roaring of a Lion, and as messengers of death but in the light of his countenance is life, and his favour is as a cloud of the latter raine, and like the dew upon the grasse.* And David well knowing how Lovable and honourable it was to be mercifull with discretion, being established in his kingdome, he made enquirie if there remained yet alive any of the house of *Saul*, on whom he might shew the mercie of God, (that is, such mercie as is acceptable to God) for his old dear friend *Jonathans* sake. And we find it to be a laudable custom of Princes, that I may speak it in the Scripture phrasis in the Psalmes, by hearing the mourning of the prisoners, and delivering the children of death. And in *Isay*, by loosing the bands of wickednesse, and by taking off the heavy burdens, by letting the oppressed go free, and by breaking every yoke, former extortions, exactions, and other grievous oppressions: O how faire a thing is this mercie in the time of anguish and trouble? It is like a cloud of raine that cometh in the time of drought. Thus can David shew Mercy, when he thinketh it meet, and Judgement also when the matter so requireth it. For he is not ignorant, that *the establishment of the Kings throne is Justice, and Judgement: and the seat thereof is peace.* Yea manifold is the good effect which followeth the executing of justice upon malefactors. <sup>Pro. 2</sup> <sup>Psal. 8</sup> <sup>10.</sup> <sup>Pro. 1</sup> <sup>14. 1</sup> <sup>19. 12</sup> <sup>a Sam</sup> <sup>1. 3.</sup> <sup>Psal.</sup> <sup>1. 5</sup> <sup>Eccle</sup> <sup>19.</sup> <sup>Prov.</sup> <sup>1. 2.</sup> <sup>Isa. 3</sup>

First it is profitable to the offenders themselves, for affliction giveth understanding. Foolishnesse is bound in the heart of a child: but the rod of correction shall drive it away from him. The rod and correction give wisdom; the blownesse of the wound serveth to purge the evill, and the stripes within the bowels of the bellie: that is, sharp punishment, which pierceth even the inward parts, is profitable for the wicked to bring them to amendment. But on the contrarie, he that spareth the rod shall kill the child: witnesse the example of *Heli* towards his sonnes *Hophni*, <sup>Pro.</sup>

and Phineas. And of David toward his sonne Adonijah, whom he would not displease from his childhood, to say, *Why hast thou done so?* and so in the end he proved a presumptuous traytor, and rank rebell. Secondly, this exemplarie Iustice is commodious unto others that are by standers and beholders, who may learn to beware by their neighbours harms, according as Moses willeth punishment to be afflicted upon the transgressors of the Law, that Israel may hear and fear.

Whereupon Salomon groundeth this exposition of policie, or iudiciall proceedings: *smite a scorner and the foolish will beware*: that is to say, the simple and ignorant men learn their duty when they see the wicked punished. And for this cause did God by Moses command that the censers of Korah and his complices being 250 in number, who had destroyed and consumed by a fire that came out from the Lord, should be taken and beaten forth into broadplates, for the covering of the altar, that they might be a signe to the children of Israel of Gods judgments against all mutinous, seditious, & rebellious persons. Whereas on the other side if the incestuous person at Corinth be not censured by excommunication, behold *a little leaven leaveneth the whole lump*. And by the judgement of the preacher, because sentence against an evill work is not executed speedily, therefore the heart of the children of men is fully set in them to doe evill: that is, by way of abridgement, where Iustice is delayed, there sinne reigneth. Therefore the Princely Psalmist promises in the last verse of this Psalm, betimes to destroy all the wicked of the Land, that he might cut off all the workers of iniquity from the citie of the Lord.

Thirdly, the executing of heinous and notorious offenders withholdeth the wrath of God from the publick state of the Realme, by taking evill out of Israell. But the unpunishing of Achan, (though his crime was unknown) was so hurtfull to the host of Israell, that the hearts of the people melted away like water. Neither could the great death in Davids time be removed, nor God fully pacified for Sauls cruelty, long before committed against the Gibeonites, till seven of Sauls offspring were hung up to the Lord in Gibeah of Saul. In brief, due execution done upon great and grievous malefactors, is a sacrifice acceptable unto God, & a preservative of the state, of the Church & Common wealth. Therefore, *a wise King scattereth the wicked, and casteth the wheel to turn over them*.

But here must be inserted a caveat against all cruelty in executing of justice: for by the Law of Moses even in seeking of birds nests, it was not lawfull to take the damme with the yong. Neither might the body of the executed malefactor remain all night upon the tree. Beside this, God would not turn to them of Damascus, because they had threshed



threshed *Gilead* with threshing instruments of iron, neither would hee turn to the children of *Ammon*, because they had ript up the women with child of *Gilead* that they might enlarge their own border: there is like to be judgement mercilesse to *Pilate* who would shew no mercie, but mingled the bloud of some that had offended him, with their own sacrifices. Yet no marvell it is that he did so, for though the righteous man regardeth the life of his beast, yet even the mercies of the wicked are cruell.

Amos 1.  
13.

Jan. 2. 1.  
Luk. 13.  
Pro. 12. 1.

Howbeit though cruelty is alwayes to be abhorred, yet remilnes in dealing with the adversaries of the truth, the practisers and maintainers of a false worship, is likewise to be excluded, because it is most perillous to the Church of God, as appears by the history of the Canaanites, who by the connivencie of the Israelites being permitted to converse with them, and to live quietly among them, became prickes in their eies and thornes in their sides. When *Ioash* the King of Israel came down to visit *Elisha* lying sick upon his death bed, he was willed by the Prophet to take the arrow of the Lords deliverance against *Aram*, and to smite the ground: whereupon he smote thrice and ceased: But the man of God was angry with him and said, thou shouldst have smitten five or six times, so thou shouldst have smitten *Aram* till thou hadst consumed it, where now thou shalt smite *Aram* but thrice; the meaning is, that *Ioash* deserved just reproof, and great blame because he seemed content to have victory against the enemies of God for twice or thrice, and had not a zeal to overcome them continually, and destroy them utterly. And surely *Saul* cannot spare *Agag* saving to his own hurt. Neither can *Ahab* have the life of *Ben-hadad*, but with his own losse. Wherefore the King *Asa* did not faile to depose his grandmother *Maachab* in her regency, because she had made an Idoll in a grove, which Idoll he brake down and stamped it, and burnt it in the brook Kidron.

Numb. 35.

2 Reg. 1.  
14. to the  
20.

1 Sam. 1.  
22. 23.  
1 Reg. 2.  
42.  
2. Chro.  
15. 16.

Consider here a little with me (beloved) the mishap (that I say not miserie) of divers Princes (keeping me within the limits or bounds of the holy Scripture) in this case of shewing mercy, and practising of judgement.

For first of all it falleth out not seldome, that those notorious malefactours deserving death, whom Princes doe pardon in mercy, (if not upon foolish pity) do afterward most unthankfully and treacherously seek to take the scepter out of the hand, and to pull the Crowne from the head, and to draw life from the body of their benefactors, who had graciously forgiven them their crimes, and so consequently given to them their Lives, Lands, Goods, Liberty and all. This may be fitly exemplified in *Absalon*, who after that he was pardoned for the

Sam. 15.

murdering of his brother *Amnon*, and restored to favour in Court, rose up early, and stood hard by the entring in of the gate, and reached forth his hand to every suiter of account, and by slander, flattery, and faire promises, he stole away the hearts of the people, and at the length he braist forth into actual rebellion against his naturall father. *Joab* likewise when he had escaped without punishment for stabbing of *Abner*, he was thereby emboldned to proceed forward to the murdering of *Amasa*, and this done without controlement, he presumed to aid aspiring *Adonijah* to the prejudice of *Salomon*, who was to succeed in the Kingdome by the appointment of his father *David* yet living.

Sam. 3.

27.

bid. 20.

9. 10.

Reg. 1.

7.

Secondly, Princes have been sometimes overthrown by the Peeres of the Realme, or otherwise for feare of the tumult in the State, they durst not either shew kindnesse, or give entertainment to good men whom they loved, or to exercise mighty malefactours as in duty they should have done. Of the first sort we have an example in *Achish* the King of Gath, who confessed that *David* pleased him as an Angel of God, but therewithall he told him that he must be packing out of his company, because the Princes of the Philistines did not favour him. Of the second sort we have an example in *David*, who though he spike and did much in detestation of *Joabs* murdering *Abner*, yet he durst not put him to death for it, as it may be collected by these words of his: *I am this day weake and newly anointed King: and these men the sornes of Zeruah be too hard for me: the Lord reward the doer of evill according to his wickednesse.* But this falleth out well and rightly, that whom *David* spared in policie, those *Salomon* executed in judgement, as railing *Shimei*, and bloody *Joab*.

Sam. 29.

9. 10.

Sam. 3.

6.

Reg. 2. 5.

8. 9. 31.

4. 45. 56.

Sam. 9.

3. 7.

Sam. 16.

2. 3. 4.

Here let mee stand a little upon *Dauids* promise to sing *mercy and judgement*, and consider whether he performed the same alwaies or not. I will put the case in the exampe of lame *Mephoboseth* the sonne of his old deare friend *Jonathan*, to whom I confesse he did kindly shew mercy for his fathers sake, by restoring unto him all the fields of his Grandfather *Saul*, and licenling him to eat bread at his owne Table continually: but when hee came to the point of judgement, I finde him defective. For when *David* fled before the face of *Abfalon*, *Ziba* the servant of *Mephiboseth* meeteth him with a large present of his Masters goods, and presenting the same unto him, he frameth sycophantly a most false accusation of treason against his Master, as though hee had said, this day shall the house of Israel restore mee the Kingdome of my father. Whereupon rashly without leaving the one eare for the defendant, he gave sentence, and condemning the innocent in favour of the plaintiffe, being a calumniator, saying to *Ziba* behold thine are all that pertained unto *Mephiboseth*, and when as *Mephiboseth* after ward met

David

David returning after the overthrow of *Abſalon*, and fully cleared himſelf of the heinous crime of treaſon wherewith hee had been fallſely charged, then *David* giveth ſentence in this wiſe, *Tbon and Ziba divide the lands*. Herein *David* did evill in taking his land from him before he knew the cauſe, but much worſe that knowing the truth he did not reſtore them. And here wee may obſerve that in the caſe of juſtice our *ſentence* is more upright then our *reſolution*, our contemplation is ſounder then our practice. Or to ſpeak to the capacity of the meanest hearer, a man may more eaſily penne the cauſe of juſtice in his private ſtudy, then rightly practice it in publick upon the Bench, for in ſolitary meditation a man may without difficulty abandon all raſhneſſe, and partiall affection, but in judiciall place abroad, reſpect of perſons and other corruptions doe eaſily enter into our minds and hearts by the miniſtery of our eies and eares.

Now the way to prevent this miſchief, is to doe that ſincerely which *David* promiſeth here to do; namely, *to ſing unto the Lord*, that is, to ſhew *mercie*, and practice *judgement* to the glorie of God, whereunto all things ought to be referred, according to Saint *Pauls* direction, *whether ye eat or drink, or whatſoever ye doe, doe all to the glory of God*. Inſo-  
much as almes muſt be given in charity without the ſound of a trumpet  
and prayer muſt be made of devotion without publick oſtentation. And  
to deſcend from the general doctrine to the particular inſtruction which  
I have in hand, miſerable was the caſe of that wretched Judge who did  
right to the poore widow, not for feare of God or reverence to man:  
but only to avoid her clamour and importunity. And no better was the  
caſe of the Philiftines in the booke of Judges, who when as the Tim-  
nite gave his daughter being *Sampſons* wife, to another man, they re-  
garded not to puniſh this unjuſt and adulterous act: but when as *Samp-  
ſon* in revenge of this wrong, had with three hundred Foxes turned  
taile to taile, having firebrands faſtened thereto, ſet on fire, and burned  
the rickes and the ſtanding corne, with the Vineyards and Olives of  
the Philiftines: then they came up in troops and burnt the Timnite  
and his daughter with fire. Thus the wicked puniſh not vice for love  
of Juſtice but to be revenged in reſpect of former loſſe, and for feare of  
future danger which elſe might come unto them.

Again, *to thee O Lord will I ſing*; that is, howſoever by the chanting  
of this ditie of *mercie* and *judgement*, I ſhall ſeem to howl in the eares of  
the ungodly, yet my ſong to thee O Lord, ſhall be thought very me-  
lodious. Whereby we are taught this generall doctrine, that in doing  
of our duty in our ſeverall vocations, this ought to be our comfort, that  
our words and works are pleaſing unto God, howſoever they be diſ-  
pleaſing to the world of wicked.

though *Moaſh* was ſcorned by  
the



*A Sermon preached, &c.*

by the men of his time for preparing the Ark and urging repentance to prevent the perill of the Deluge to come, yet is he by the providence of God *ad perpetuam rei memoriam*, Chronicled for a preacher of righteousness. And though *David* for dancing before the Ark being girded with a linnen ephod, was by his wife *Michal* despised in her heart, yet was he had in most high reputation by the the maids of honour attending upon *Michal*. Yea *David* will be yet more vile then thus, and he will be low in his own sight, knowing that all shall be acceptable in heaven which is here on earth done before the Lord, that is for no worldly affection, but onely for the zeal which we beare to Gods glory

*Isay* & the children which God gave unto him, were as signes & wonders in Israel: yet their reward was with the Lord. If *Iohn* come neither eating nor drinking, they say he hath a devil. And if the Sonne of man come eating and drinking, they say behol'd a glutton and a drinker of wine, a friend of Publicans and Sinners: but yet wisdom is justified of her children. If *Festus* be judge of *Pauls* peeces, then *Paul* is beside himself, much learning doth make him mad. Howbeit *Paul* is not mad, O noble *Festus*, but he speaketh the words of truth and sobernesse. The Apostles were made a gazing stock unto the world, and to the angels, and to men, they were counted as the filth of the world, and off-scouring of all things: Howbeit they passed very little to be judged of mans judgement, knowing that they were unto God the sweet favor of Christ in them that are saved, and in them which perish: to the one, the favour of death unto death, and to the other the favour of life unto life.

Thus the sweet singer of Israell promisseth to sing the divine dittie of *Mercy* and *Judgement* to the Lord of Lords, even God the Father, the Sonne and the Holy Ghost; to whom three persons, and one everliving God, be all honour and glorie both now, and for evermore, *Amen*.

*FINIS.*